A MODEL

For the maintaining of

Students

Of choice abilities at the *UNIVERSITY*, and principally in order to the MINISTRY.

TOGETHER

With a *PREFACE* before it, and after it a RECOMMENDATION from the *UNIVERSITY*; and two serious *Exhortations* recommended unto all the unfeined lovers of *Piety* and *Learning*, and more particularly to those rich men who desire to honour the Lord with their substance.

Prov. 3. 9.

Honour the Lord with thy substance, and with the first-fruits of thine increase.

Printed *Anno Domini*. 1658.

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The PREFACE.

How dear the glory of God and the Kingdome of Christ ſhould be unto all, and is to every one in whom dwelleth the love of God, is on all hands acknowledged; That it is a duty incumbent upon all men, not onely to praiſe God with their lips, but alſo to honour God with their ſubſtance, and that in a proportionable manner to what the Lord hath been pleaſed to betruſt them with; we wiſh it were as cheerfully practiſed as it will be readily granted. As there is no greater honour that can be put upon a Creature, than to be in a capacity of honouring God, eſpecially when to this is added the bleſsing of a large and wiſe heart to underſtand how great a truſt that is, and what a glorious advantage is putt into his hands; So there is no greater Evidence of a ſincere heart than to be unwilling to offer to the Lord ſuch Sacrifice as coſt nothing: And as it is a duty to honour God, ſo it is a duty alſo to ſtudy in what wayes God may be honoured, and if one way be more conducing than another to the attainment of that great end, that way is moſt eligible, by wiſe and pious Chriſtians; And although it is a laudable and neceſſary work to exerciſe Charity towards the bodies of diſtreſſed perſons, yet thoſe muſt needs be the moſt noble acts of Charity which concern the ſouls of men, ſeeing both the object of them is more excellent, and the effects more durable. And as the means inſtituted by Chriſt for the good of ſouls, is the erection and maintenance of his Church, and the ſupplying of it with an able and pious Miniſtry: So it hath been in all ages the care of thoſe whoſe hearts have been touched with a ſence of Gods honour, and a fervent deſire of

the Churches enlargement, to afford such liberal supplies and encouragements as might both prepare men for, and support them in the work of the Ministry. And these are the ends which have been principally aimed at by all, but all have not used the same means to those ends, nor are all means equally effectual: It is therefore our desire in this Model to make choice of such wayes as to us seeme most useful for the forementioned purposes: And because the foundation of the work lies in the excellencie of the natural parts of such as are designed that way, a few such being more worth than a farre greater proportion of other men; it is therefore of great use, and we shall endeavour that it may be our great care to single out such persons to whom God hath given the most high and promising abilities: Who if they be placed under the most learned and godly Tutors we can finde, and obliged as far as possibly we can to a diligent and eminent improvement in knowledge of all sorts and solid piety, we conceive it will be no arrogance humbly to expect a more than ordinary advantage to the poor Church, which now, if ever, calls for Teachers of exquisite abilities: And because there are some Church-works of great concernment which cannot be conveniently managed by such as are overwhelmed with preaching work (such as the resolution of weighty doubts and cases of conscience, the stopping of the mouths of gain-sayers and the like) it must be judged of great advantage to have some particular persons exquisitely fit for such works both in regard of natural and acquired endowments, who should be set apart for such works to attend upon them without distraction. The rather, because there are diverse men, peradventure not eminent for preaching gifts, who being wisely improved, may be very serviceable to other of the Churches necessities: And these are the chief intendments of the following Model. Yet, for as much as there may be diverse towardly youths, of competent parts (though short of the eminencie that some others attaine

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to) and meane condition, who may be of good use in the Ministerial work, and seeing the ordinary necessities of the Church are not to be neglected, especially the condition of Ireland *and* Wales, *and some dark parts of* England *being so dolefull and dismal, we hope it will be an acceptable work to lay in provision in this Model, whereby fit persons may be sent into those places, which by reason of their distance many cannot, and others do not go into: We confesse, as we shall not be wanting in our prayers and endeavours, as far as God shall enable us sincerely and impartially to look to these ends and wayes propounded; so we cannot but hope in God that the bowels of many precious souls will be refreshed by these means. And we are confident whoever shall engage their hearts in this free-will-offering to God, will have no cause to repent of it, nor shall it be a grief of heart to any at the last day (when the rust of other mens silver shall rise up against them to their everlasting confusion) to have been the happy instruments of enlarging the Church, and propagating the Gospel, and saving of souls; and in this life also the generations to come shall call them blessed.*

Read and approved, and appointed to be printed by the Trustees.

Mat. Poole.

A Model for the Education of Students of choice abilities at the University, and principally in order to the Ministry.

April 1. 1658.

SECT. I.

THat a Subscription be made by such whose hearts are affected with Gods Glory, and the Churches good in the advancement of learning and piety.

Sect. 2. And because subscripmons of this nature, though happily begun, have heretofore failed, lest it should happen so in this case, (whereby the whole design would be frustrated, and Youths of excellent parts hopefully planted at the University forced to remove, besides many other inconveniencies) we do earnestly desire that God would stir up the hearts of those whose estates will bear it, to subscribe for eight yeats or more, or for ever. Which we shall look on as a Noble and Eminent act of Charity, and which present and future ages may have cause to blesse God for, and as the most proper and onely certain course to promote the intended designe, and to prevent the forementioned mischiefs, yet if any shall contribute any thing upon other termes, we judge it a very acceptable service, and we hope it will occasion thanksgiving to God on their behalf.

Sect. 3. That the money collected, be disposed of by persons chosen to be Trustees not exceeding the number of fifty, whereof thirty to be Gentlemen or Citizens of Eminency, and twenty to be Ministers in or within five miles of the City of *London*; of which number any seaven to be a *Quorum*, whereof three to be Ministers.

Miniſters. And that theſe Truſtees do ſolemnly engage themſelves to proceed in all things without partiality, as they ſhall judge beſt for the publick good, and not to be byaſſed by any favours or recommendations or reſpects whatſoever.

And that when any Miniſter who is a Truſtee dieth, or refuſeth to act further in the buſineſſe, or removeth ten miles from the City of *London*, or by the moſt of the Truſtees is judged to deſerve diſmiſſion from this Truſt, the reſt of the Truſtees, or any nine of them, (notice being given to the generality of the Truſtees of the meeting, and of the end of it) being met together, proceed to chooſe another. And that they ſolemnly engage themſelves to chooſe one whom for piety, diſcretion, learning, fidelity, activity, publick ſpiritedneſſe, ingenuity, and other neceſſary qualifications, they judge fit for the work. And that when any other of the Truſtees, to wit, Gentlemen, or Citizens die or refuſe to act further, or are by the reſt judged unfit to continue in this Truſt; the reſt of the Truſtees or any nine of them, (notice being generally given to the Truſtees of the meeting, and of the end of it) being met together, proceed to chooſe another; and that they chooſe one of conſiderable quality, wiſdome, known integrity, and affections to the advancement of Religion and Learning.

Sect. 4. That the Truſtees do chooſe a Treaſurer (being a perſon of unqueſtionable fidelity) from year to year upon the twenty firſt day of *March*, to begin to exerciſe his Truſt *March* the twenty fifth following, who ſhall be accountable to the Truſtees once a Quarter, or to any ſeven or more of them; And that the Treaſurers diſcharge be ſufficient to any that ſhall pay the money. And that the Treaſurer ſhall not diſpoſe of any of the money, but according to the direction of the ſaid Truſtees, or any ſeven of them, (whereof three to be Miniſters) met together for that purpoſe, (notice being generally given of ſuch a meeting;) to be expreſſed in writing in a book to be kept for that uſe by one of the Truſtees appointed by the reſt.

Sect. 5. That the Truſtees, or any five of them, (whereof three to be Miniſters) appointed by the reſt or any nine of the reſt met together, notice ſtill being generally given to the Truſtees of the meeting, ſhall go about to Schooles in or within twenty miles of the City of *London*, or thereabouts; and ſhall con-

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ſer with the School-Maſters, and out of ſix of the moſt ingenious Boyes being ſtrictly examined, two of the beſt be choſen. And ſo to go from one School to another. And becauſe we would not have the benefit of this work confin'd to *London*, and the adjacent parts: But as we hope for help from diverſe perſons in the ſeveral Counties, and as for the future any County is capable of enjoying ſuch Miniſters as through Gods bleſſing ſhall be ſent forth by the care of the Truſtees, ſo for the preſent we would have ingenious boyes of any County to be capable of it, and therefore if any lad of rare parts from any place be recommended and found to be ſuch, that care be taken to maintain him and inſtruct him more perfectly in ſome eminent School where the Truſtees think fit, and ſo ſend him to the Univerſity: or that for this preſent time (but no more) the Students be picked out of the moſt ingenious Scholars of the firſt or ſecond year that now are at the Univerſity, ſix out of twelve: and that more reſpect be had to their parts, than learning, ſeeing learning may be added. And that for ſuch as ſhall be choſen, if they have any parents, or ſuch friends as have a power to diſpoſe of them, both the ſtudents and their parents, or ſuch friends ſhall promiſe in writing that they will ſubmit to the Truſtees for the education of ſuch ſtudents, both as to the manner of it and the time, as both are expreſſed in this Model.

Sect. 6. That the boyes to be choſen be, as of eminent parts, ſo of an ingenuous diſpoſition, not enemies to godlineſſe, nor ſuch as have a ſufficient maintenance any other way. That they be the children of ſuch parents as are, 1. Not ſcoffers at godlineſs, 2. Nor men of corrupt principles as to the weighty poynts of Religion. 3. Such as are poor, or but in a mean condition: Yet if a boy be towardly and pious, his parents corruption ſhall be no prejudice to him, but godlineſſe wherever it is ſhall be in a ſpecial manner conſidered.

Sect. 7. That the boyes ſo choſen be ſent to the Univerſity, and be there placed under ſuch Tutours as the Truſtees ſhall chooſe, (who ſhall be men as near as may be, eminent both for godlineſs and learning, and care of their Pupils) which Tutours ſhall have for their encouragement four pounds a year for tuition for each of theſe ſtudents, that there they have ten or fifteen or twenty

pounds a year allowed them, as the Truſtees ſhall think fit, till they be Batchelers, and if need require, and the Truſtees ſee fit, that they be conſidered for their degree, (as alſo afterwards for their Maſter of Arts degree) and after they are Batchelars, (if they have been very diligent, &c.) twenty or thirty pounds a year, as the Truſtees think fit. And that they ſhall be obliged to ſtudy to be eminent in the Latine, Greek, Hebrew, and other Oriental Languages, and in the ſeveral Arts and Sciences, ſtill reſerving a power to the Truſtees to conſider the differences of the parts or diſpoſitions of lads, and accordingly to accommodate them as they ſee cauſe. And that over and beſides their ordinary Univerſitie exerciſes, they be tied to ſpecial exerciſes in thoſe things as ſhall be thought fit by the Truſtees, and ſuch learned men in the Univerſity, as they ſhall adviſe with, as the making of Speeches, Verſes, Epiſtles, &c. in the Languages, holding diſputations, and making Lectures in the Mathematick, Civil Law, &c.

Sect. 8. That they have their allowance continued for eight yeares, and that they intend and direct their ſtudies towards the Miniſtry, and if contributions come in ſufficiently above what ſhall ſuffice for the yearly maintenance of twenty Scholars at the Univerſity in order to the Miniſtry, ſome more eminently able be pick't out of the reſt, (whoſe inclinations are rather to continue at the Univerſity, and who are fitter for it) who ſhall be allowed to take fellowſhips if it ſhall pleaſe any Colledge to beſtow them upon them, and alſo have ſuch allowance, as the Truſtees ſhall judge fit, (according to the excellency of their parts and learning, and the nature of their work, and their having, or wanting other maintenance) upon theſe conditions. 1. That they be obliged to take no Pupils, if they are Fellows, but by the conſent of the Truſtees, till they are Maſters of Arts, and then not too many. 2. That as every ones *genius* leads him, and as he is judged fit, ſo he principally proſecute ſome one kind of ſtudy, one to be the Linguiſt, and principally for Greek, and for Jewiſh and Rabinical learning, another the Hiſtorian, and Antiquary, another the Philoſopher and Mathematician, another the Polemical Divine, one or more, another the Practical and Caſuiſtical Divine, another the Univerſaliſt. 3. That each of thoſe em-

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ploy themselves (when occasion shall require, and the Trustees shall reasonably desire) in such works as shall be useful and necessary. And if there be a sufficiency of contribution above what shall suffice for those before mentioned ends, the rest be employed as the Trustees shall think fit (provided always it be imployed for the apparent advancement of learning and piety) and, whereas divers after they have been four years at the University, are forced through poverty to go away, ere they commence Batchelars, or presently after, and to enter into the Ministry while they are raw, that a special regard be had to such, as during that four years have most approved themselves, and are most eminent both for learning and godliness, that they have an allowance for their degree, and also to support them at the University three or four years more, (provided it be bestowed upon such Batchelars, as do truly intend to enter into the Ministry.)

Sect. 9. That once in a year the Trustees, or any five of them appointed by the rest, whereof three to be Ministers, go to the University, and there (with the help of some able University men) find out their profiting, that if any excel the rest, &c. the Trustees shall give them such encouragement as they shall see fit, and that if there be conscience-satisfying evidence of the idleness or dissolutenes, or any depravedness of any of them, the Trustees, either then, or at any other time after admonition and tryal for so long time as they shall think fit, may withdraw the exhibition from them, and chuse others in their place.

Sect. 10. That once in a year there be two or three picked out of the Students, by the Trustees, to come up to *London* (their charges being born) to do some learned exercises in the City, if the Trustees think fit, and as they think fit, that so the Contributors may see some fruit of their cost, and others may be excited and encouraged.

Sect. 11. That there be an accurate Method of studies prescribed for them (with some Latitude for the variety of their *genius*'s) that so no time may be lost that way.

Sect. 12. That their Tutours be desired to have a special eye upon them, as to their godliness, and to press them to a diligent attendance upon all means publick and private conducing thereunto.

Sect. 13. That after eight years well spent there, the Trustees

and Contributors do by themselves and friends endeavour to promote them to a place answerable to their merit.

Sect. 14. That the addition or alteration of circumstances be left to the wisdome of the Trustees, or any nine, or more of them, whereof four to be Ministers, provided that notice be given to the Trustees generally of the meeting, and of the end for which the meeting is appointed, and provided alwayes that the substantials remain untouched, (to wit) the bringing up of eminent Scholars at the University, in order to the Ministry, and (if contributions come in sufficiently) the leaving of others at the University according to the eighth Article.

Sect. 15. That there be two or three chosen out of the University, who shall be intreated to take some inspection over them.

Sect. 16. That those of the Trustees that shall be chosen by the rest for any of the publick work, shall have their charges born them. And that all charges incidental to the work in the mannagement of it, shall be allowed out of the Stock.

Sect. 17. And although our great aim in this business is the bringing up of Scholars of eminent parts and learning, and the supplying of the Church with choice Ministers, and such as through Gods blessing may be Pillars of the Church, yet because the ordinary necessities of the Church are also to be provided for, especially seeing the deplorable condition of *Ireland* and *Wales*, and some desolate parts of *England*, cries loud for our assistance, the Trustees therefore (after provision made for the fore-mentioned branches of the design) shall endeavour to take care about the maintenance of poor Scholars of competent abilities and good inclinations (though it may be not of eminent parts) at the University, and shall allow them what they see fit.

And such Lads, as also their parents, or such friends as have the dispose of them, before they be admitted, shall in writing engage themselves to be willing to be disposed of by the Trustees, and to be sent into *Ireland*, or *Wales*, or some destitute parts of *England*, (as the exigencies of the Church require) Provided alwayes that they shall not be sent to any such places, unless there be competent encouragement for them (of which the Trustees shall be Judges.)

Sect. 18. For our Brethren in any Counties who shall be pleas-

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ed to contribute to this work, we desire that to their former favour they would adde this, to take some care for the payment of their monies in *London* quarterly, and either to appoint some person in *London* from whom it may be expected quarterly, or else to send it in to the Treasurer.

Here followeth a Testimonial from some reverend Doctours, who are Heads of houses at Cambridge.

WE whose names are here under written, having perused certain Articles or Proposals communicated unto us, containing a design for the collecting of a yearly summe of monies, to be disposed of by Trustees for the breeding up of Students in the University in order to the Ministry, We do in our private judgements very much approve thereof, as that which, being faithfully and duly executed, may through Gods blessing be very much conducing to the advancement of Learning, the defending of the Truth, and building up of the Church of Christ, and now especially needful, when the work is so great, and the number of faithful labourers so small, and in danger to be smaller through the inability of some, and the unwillingnesse of others to breed up their children in such a way. And it will be matter of our rejoycing and thanksgiving unto God to behold others also in the several parts of this Nation, induced by this example of the great City, to designe their superfluities to so charitable, so Christian, and so seasonable a work.

John Worthington. *Benjamin Whichcot.*
John Arrowsmith. *Ralph Cudworth.*
Anthony Tuckney. *William Dillingham.*

To the Rich that love Christ, the Church, the Gospel, and themselves.

Gentlemen,

I Have here a happy opportunity to offer you an excellent benefit, by inviting you to an excellent duty. If receiving be unpleasant to you, how came you to be rich? If you like it, come while the Market lasts. Come before Thieves, or fire, or Souldiers have seized upon your perishing wealth, come before death hath taken you from all. You see here that Christ is contented to be your Debtour, at the usury of a hundred for one, in this world, and in the world to come, eternal life. *Matthew* 19. 29. If you are covetous, take this bargain, for all the world cannot help you to the like for your Commodity: If you are not *covetous*, you will not be tenacious of your money: The offer is so fair, and so unmatchable, that I know not what can keep you from accepting it, unless it be that you dare not trust the Word, the Promise, the Covenant of Christ. And whom then will you trust? who shall keep your wealth? will you? But who shall keep you then? will you undertake to keep your selves? Alas, how long? Is God to be trusted with the sustentation of the whole Creation, and the government of all the world, and with the lives of you and all the living, and with the prospering of your labours, and your daily preservation and provision? and yet is he not to be trusted with your money? you'le say you trust God? let us see now that you do not play the Hypocrites? If you are friends to Christ, you may see in the work here offered to you, your Masters name, and interest and honour! It's certainly his voice that calls you to this adventure, and therefore never make question of your call. If you are friends to your Country, now let it be seen: If you live an hundred years, perhaps you will nevet have a better opportunity to shew it. If you are Protestants and love the Gospel, shew it

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by helping to plant and water the Seminaries of the Lord. Perhaps you cannot diſpute for the Truth, or preach for it your ſelves: But you can contribute for the maintenance of ſome to do it: This then is your work, know it and performe it. You may have a Prophets reward, without being your ſelves Prophets. *Matthew* 10. 41. At leaſt therefore, ſhew that you love your ſelves, and that you love your money better than to loſe it, by caſting it away upon the fleſh, and leaving it in the world behind you. If you can ſtay here alwayes with it, then keep it: I ſpeak to none but thoſe that muſt die, and methinks ſuch ſhould be glad to learn the art of ſending their wealth to meet them in another world. If you underſtand not that giving is receiving, and that the giver is more beholden, than the beggar, and that it is for your ſelves that God commandeth you to give, and that the more you thus loſe, the more you ſave and gain, you are then unacquainted with the reaſons of Chriſtianity, and the life of faith. I hope you are ſenſible of *Englands* priviledges, above the dark Mahometans or Indians, in the freedome of Ordinances, and plenty of receiving opportunities. And know you not that an opportunity of giving may be as great a mercy to you, as of hearing or praying, and ſhould be as forwardly and thankfully accepted. He was never acquainted with the Chriſtian life of doing good, that findes it not the moſt ſweet and pleaſant life. Though we muſt ſnatch no unſound conſolation from our works, but deteſt the thoughts of making God beholden to us; yet we muſt walk in them as his way. *Epheſ.* 2. 10. in which we are likelieſt to meet him: he is likeſt to God, that doth moſt good, and that would do moſt. This is ſuch an improvement of time and ſtock, that you may omit a Prayer, a Sermon, or a Sacrament for it, rather than omit it: you may violate the reſt of a Sabbath to ſhew mercy, *Mat.* 12. 4, 5. Your Lord and Maſter with a ſpecial remark, hath ſet you all this leſſon for to ſtudy. *Mat.* 9. 13. [*But go ye and learn, what that meaneth, I will have mercy and not ſacrifice*] And yet ſuch is here the happy combination, that it is mercy and ſacrifice, becauſe it is mercy for ſacrifice, that you are called to. And doubt not but *with ſuch ſacrifice God is well pleaſed*; Heb. 13. 16. *Forget not* therefore *to communicate and do good. It is more bleſſed to give, than to receive*, Acts 20. 35.

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For the nature of the work before you, consider, First, Is it not pity that so good a breed of wits as *England* is renowned for, should be starved for want of culture and encouragement? Secondly, Is it not pity that so many thousands of souls should starve in ignorance, or be poysoned by seducements, for want of cost to procure a remedy? And what abundance that may be saved by the Ministry of such as you maintain, may blesse God for you as the helpers of their salvation. 3. The necessities of the Church have of late called Students so young into the Ministry, that eminent Proficients in Languages, Sciences, Antiquities, &c. grow thin, and are in danger of being worn out, if there be not some extraordinary helps for chosen wits addicted to these studies. And what a dishonour, what a losse that would be to us, the Papists would quickly understand. 4. The barbarous face of the Greek and other Eastern Churches tells us, what need there is of learned instruments, for the maintenance and propagation of the Truth. Fifthly, what abundance of Colledges and Monasteries can the Romanists maintain, to fill the World with Missionaries of all sorts, which is the very strength of their Kingdome. And is it not pity that a better work should be starved through our want of pious charity: and that Papists should dare us, and we be unfurnished with Champions to resist them, when we are furnished with so much evidence of truth, which yet may easily be lost by ill managing! Sixthly, If you are the servants of Christ, above all you must now look about you for his Church and Ministry. For the Divel hath given you so strong an Allarme, that he that now sits still, and runs not to his Armes, to help the Church, is a Traytor, and no true Souldier of Christ. Papists are up, and Atheists and Infidels and Jewes are up, and abundance of secret Apostates are up openly reproaching the Ministry, that privately deride Christ and the Scripture, and the life to come, (I know what I say to be too true) Quakers are up, and all the prophane as far as they dare: And shall not we be up to further that Gospel and Ministry and Church of Christ, which so many bands of the Prince of darkneſſe, are armed to assault. Let us discourage the Devil; by making an advantage of his assaults. Let him see that we never do so much for Christ and the Church, as when he assaulteth them with the fiercest or cunningest malignity. He that

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hath not so publick a spirit, as to value the well-fare of the Church and the souls of men, before the fulnes of his own estate, may go away sorrowful from Christ (Mat. 19. 22.) but a true Disciple he cannot be. It would make a mans heart ake to think of the dark state of the world, for want of Preachers. Were it but the state of *Ireland* and *Wales*, it should move us to compassion. And now I offer it to your sober thoughts, as to men that are going to be accountable for their Talents, whether you have a better way to dispose of your money, and a way that will be more comfortable to you at death and judgment. I would not have you unmerciful to your children: but if you think you may not lawfully alienate any of your estates from them, you are far from the mind of the primitive Christians, that sold all and laid it at the Apostles feet. If you ask, why we leave you not to your selves to be charitable where you see cause; I answer, First, there is so much difficulty in every good work, even in giving so as to make the best of it, that you should be thankful to those that will help to facilitate it. Secondly, Great works must have many hands. Thirdly, Conjunction engageth and encourageth, and draws on those in the company, that else would lagge behind. What need we else associate for our Ministerial works of Instruction, Discipline, &c. and leave not every Minister to himself: In company we go more chearfully, easily, regularly and prevalently. And should you not associate also in your duties.

Well Gentlemen, seeing it is undoubted that the work before you, is of great importance to the honour of Christ, to the well-fare of the Church, to the Protestant Religion, to the souls of thousands, and to your own everlasting benefit, take heed how you refuse to do your best, lest God distrain on you before you are aware, and then hold it or your souls if you can. And say not but you were warned by a friend that would have had you have saved your money and your souls, by making the best of your Masters stock. And if what I have said do not perswade you, I entreat you to read a Preface to a Book that I have written to this purpose, called, *The Crucifying of the World, &c.* Read *Gal.* 6. 6, 7, 8, 9, 10. Accept this invitation to so good a work, from A servant of Christ for his Church;

February 26. 1658. *Richard Baxter.*

A word to the Rich, that desire to give up their account with comfort.

Suffer I beseech you one word of exhortation, and with attention read a few lines which may be of everlasting concernment to you. I will suppose I speak not to *Atheists*, but to such as are possest with a belief of an eternal estate of infinite happinesse or misery: not to fooles, but to wise men who would not wilfully neglect any thing, which is necessary to secure them from the wrath to come. It is also notoriously known, that the wilful continuance in the neglect of any one evident duty, or the commission of any manifest sin is sufficient to ensnare a man to damnation, notwithstanding any professions of Religion or practises whatsoever: You cannot but know that many perish eternally, not for any grosse wickednesse visible to the world, but for the sad secret and unobserved omission sins, and that these are the onely sins which our Saviour formes a processe against in that famous representation of the last judgment. *Matth.* 25. And amongst those duties which men are most prone to neglect, are those which are difficult and costly and troublesome, which made Christ pronounce it so hard for a rich man to enter into the Kingdome of heaven: And therefore you that are rich had need double your diligence to make your calling and election sure. And truly it is an unspeakable happinesse (if the Lord give you hearts to consider it) that your riches wisely managed, may afford you a special and eminent evidence and assurance of Gods love, and your own future happinesse; forasmuch as if you freely lay out those riches that God hath graciously given you, for his glory and the Churches good, it may be a notable and sound discovery of a lively faith, (which can part with present comforts in hopes of those future and unseen consolations) a fervent love to God and the brethren, a resolution to part with all for Christ, and a serious and true desire of salvation. As on the other side it is a token of perdition, when a mans heart is tied to his riches, and the present evil world, when a man is so destitute of charity, that rather than part with his riches, he will suffer, bodies and soules to perish, and the

glory of God to be turned into ſhame; I beſeech you therefore by the bowels of God have compaſſion upon your immortal ſouls, make you friends of the Mammon of unrighteouſneſſe, throw not your ſelves overboard to preſerve your riches, from which you can expect no other requital, but this, that the ruſt of them ſhall riſe up in judgment againſt you at the laſt day; and this duty I may the more boldly exhort you to, becauſe, if you make uſe of your reaſon, you will finde the performance of it is no way diſadvantageous to you: for, as you will gain this excellent advantage, beſides eternal ſalvation, that, that portion of your eſtates which you lay out for God, will be a means to ſweeten, and ſecure all the reſt to you and your poſterity, ſo, by the doing of it you will loſe nothing of ſubſtance, ſeeing that is moſt true and evident by daily experience which our Saviour ſaith; That the comfort of a mans life conſiſteth not in the abundance of what he poſſeſſeth. For what are riches, but for uſe, without which a mans cheſt hath as much good by his riches as he; and how can a man uſe them, but for his pleaſure or credit, or poſterity, or the like? and who knowes not that many diſcreet men of competent eſtates between want and affluence enjoy more real pleaſure in their eſtates, than they that have ten times a larger portion? and if a man look to his credit, let any impartial man judge, whether it more advanceth a mans reputation, ſordidly to hoard up his riches to the diſhonour of Religion, his own ſhame and contempt (whereby he lives lamented, and dies deſired) or generouſly to lay them out in ſuch wayes as not only procure him favour with God, but reſpect from men here, and at laſt a Crown of glory that fades not away? and if a man aims at poſterity, methinks this City hath afforded ſufficient experiments to convince any ingenuous man, that the leaving of vaſt eſtates to children, doth commonly betray them not onely to the greateſt wickedneſſes, but alſo to manifold miſeries, which they that carry their ſales lower, and whoſe eſtates are nearer the golden Mediocrity are preſerved from: I may adde to all this that diverſe of you in this City may ſay with *Jacob*, with my ſtaffe I came over *Jordan*, and now God hath made me two bands. That God that hath brought down others, hath exalted you, that God that hath impoveriſhed others, hath enriched you, and therefore, if others owe their thouſands to God, ſurely you owe your ten thouſands. Remember I beſeech you, that hand

that gave you your estates can recal them when he pleaseth, and if you deny him the interest, he can revoke the principal. Remember you will not alwayes have such opportunities: Ere long you and the poorest wretch must be upon the same terms, now you have an advantage over them, and a means to do God more special service: I shall trouble you no further, but only this, lay out your estates, but do it freely, not grudgingly, do it liberally, not sparingly: I shall not here determine that Question, whether God expects a tenth part of your estates to be imployed in his service, and for publick good. But thus much I may safely say, that where God sows liberally, he expects to reap liberally. And as Gods Ministration to us under the Gospel doth exceed the legal Ministration, so I know no reason why our Ministration to God from our superfluities should not exceed theirs under the Law. And however men can easily deceive themselves here in things which concern their profit, yet I doubt not when men shall at last come to make a review of all their actions, their consciences will fully condemn them, not only for the total neglect of such duties, but also for the not doing of them in a fit and full proportion: For this particular occasion, I shall say nothing more than what is said in the Preface, and in these other annexed Papers: Consider what hath been said, and remember it comes from one whose design is not his own profit, (nor to lay a yoke upon you which he will not take upon his own shoulders) but meerly that God may be glorified, and that, at that last day, fruit may abound to your account.

Matthew Poole.

An *Answer* to some *Objections* which may be raised against this Work.

Object. 1. This Design is needlesse: Universities are for this purpose, What is all that means given there for, but to fit men for the Ministry?

Answ. 1. So great is the scarcity of able and godly Ministers in the Nation, comparativly to the many places which are destitute of such (as all judicious persons observe) that it is a vain thing to expect a supply of the Churches necessities in an ordinary way: We see by experience, that although of late yeares the Universities have sent forth divers very hopeful persons into the Ministry, and although besides the ordinary allowances for Students there, divers exhibitions have bin allowed by wel-willers to Religion and Learning, yet, all this notwithstanding, there is still a great famine of the Word in divers places; especially in *Ireland*, *Wales*, *&c.* which are not so likely to be supplied, and which are here in a special manner provided for.

Answ. 2. The main designe of this *Model* is not barely to send forth Ministers, but to endeavour to send forth eminent Ministers; and whereas Universities are and must needs be (nor doth it in the least reflect disparagement upon them) like Lotteries, whither Students of all sorts come, some of good parts, and some of meane parts, and from whence (through the negligence of Students, and their forwardnesse in entring into the Ministry) diverse come into the Ministry much unfurnished,

niſhed, to the grief and ſcandal of their Univerſity-Governours; here is a more certain courſe, care being taken, 1. To ſelect choice wits. 2. To oblige them to a ſufficient continuance, as alſo to extraordinary diligence.

Object. 2. Good deſignes are generally perverted and abuſed to other ends than they were intended, and ſo will this in all probability degenerate into a buſineſſe of faction and partiality, and favour and friendſhip.

Anſw. 1. We can neither foreſee nor prevent all poſſible abuſes, and much leſſe all jealous ſurmiſes; but thus much is plaine, that we are to do our duty, and to refer events to Gods Providence, and however mens benevolences may be abuſed hereafter, contrary to their deſires and intentions, yet God will accept of their ſincere ends, and no leſſe reward them than if they had beene never ſo religiouſly uſed.

2. Here is abundant care taken to prevent partiality: The execution of it is committed to diverſe perſons of different perſwaſions, of known integrity, wiſdome and godlineſſe; and care is alſo taken that when any die, there be a ſubſtitution of ſuch other men in their places, and the Truſtees are engaged, not onely by their promiſe, but by their judgments and intereſt to chuſe ſuch men as themſelves.

3. The Feoffees, as they now are, ſo they will for ever be obliged to manage this buſineſſe with all impartiality for the encouragement of lads of all parties (provided they be true to the intereſts of learning and real pietie) not onely becauſe they are conſcientiouſly engaged to it, but alſo, becauſe their intereſt and the advancement of the work will conſtantly oblige them to it, ſeeing if once partiality be obſerved in it, it will not onely reflect upon the Truſtees, but alſo bring the whole buſineſſe into diſrepute.

4. This

4. This objection ſtrikes at all laſting good works, for how can a man ſettle any thing for any good work, but it may be abuſed; ſo that the effect of this objection ſhould be not to prevent the doing of good works, but to make men cautelous how to do them in as ſafe a way as may be.

Object. 3. It is better for a man to ſee with his own eyes, and to do with his own hands.

Anſw. 1. But then there is one doubt whether he can get any to put in good ſecurity that he ſhall enjoy his eyes and hands for ever, or elſe (if he be able and willing to ſettle ſomething for ever) it muſt come into other mens hands, and therefore it is better to commit it to other mens hands while he lives, and may obſerve how they uſe it, than to commit it to them after his deceaſe, of whom he had not experience in that kind.

2. For the generality of Contributers to ſuch works it may be ſaid without arrogancie, it is likely to be farre better managed by a conjunction of heads and hands of wiſe, and honeſt, and learned men for the glory of God, and the good of the Church, than can be expected from one man.

Plus vident oculi quam oculus, and as thoſe ſmall ſprinklings of water which ſignifie little when they are aſunder, being united together into one river are very conſiderable and effectual to diverſe excellent uſes; ſo thoſe Contributions which being managed ſingly and dividedly are not ſo eminently uſeful, when they are united together, prove of great influence for a general good: and moreover, he that contributes in ſuch a common way as this, doth not onely an excellent piece of ſervice himſelf, but alſo drawes others along with him.

For

FOr thoſe Gentlemen or others in the Countrey who ſhall be pleaſed to contribute, although we ſhall wholly leave them to themſelves to give what they pleaſe, and in what way they pleaſe, and ſhall thankfully accept any thing given upon any termes, nor do we deſire this buſineſſe ſhould be burdenſome to any, yet we humbly offer to their conſideration, that it will be a moſt excellent ſervice, and moſt rarely uſeful for any (who can do it) to ſettle what they give, for ever, though it be in a leſſe proportion, both becauſe it is in it ſelf likely to bring forth more fruit, and becauſe it will be a good encouragement to others to contribute when they ſee a ſolid foundation laid which is like to continue: And we hope they will not think it a wrong to their children to alienate ſome ſmall proportion from them to the more immediate ſervice of God, but rather a ſpecial meanes to procure a bleſſing from God upon the reſt of their eſtates both to them and to their poſterity.

If it ſhall pleaſe God to put it into the mind of any to contribute, if they ſignifie their deſires to any of the Truſtees, eſpecially to any of the Miniſters, they may receive further information and direction as to any of the particulars.

The

The ſame *Teſtimonial* which is ſubſcribed by the *Cambridge* Doctors (which I thought unneceſſary to repeat) is alſo ſubſcribed by the Vicechancellor, Profeſſors and other Doctors of *Oxford* Univerſity, who have declared their hearty approbation of the Work.

Mat. Poole.

The Names of the *Truſtees.*

Chriſtoph. Lord *Pack*
Robert L. *Titchburne*
Sir *Thomas Andrews*
Sir *Thomas Foot*
Sir *Thomas Viner*
Alderman *Frederick*
Alderman *Bigs*
Alderman *Allen*
Alderman *Milner*
Alderman *Tompſon*
Alderman *Chandler*
Major Gen. *Brown*
Colonel *Gower*
Tho. Bromfield Eſq;
Thomas Arnold Eſq;
Theo. Biddulph Eſq;
Walter Bromley Eſq;
Willi. Pennoyer Eſq;
Martin Noell Eſq;

Man. Thompſon Eſq;
Doctor *Cox*
Mr. *Higginſon*
Mr. *John Furian*
M. *Hen. Spurſtow*
Mr. *Mackall*
Captaine *Stony*
Mr. *Staines*
Mr. *Bathurſt*
Mr. *Brinley.*
Mr. *Cromlum*

Miniſters.

Doctor *Reinolds*
Doctor *Spurſtow*
Mr. *Aſh*

Mr. *Gayer*
Mr. *Calamy*
Mr. *Jackſon ſen.*
Mr. *Caſe*
Mr. *Slater*
Mr. *Clarke*
Mr. *Arthur*
Doctor *Drake*
Mr. *Taylor*
Mr. *Manton*
Mr. *Jenkins*
Mr. *Griffith*
Mr. *Watſon*
Mr. *Jacomb ſen.*
Mr. *Jacomb jun.*
Mr. *Bates*
Mr. *Poole*

IF it ſhall pleaſe any to ſettle ſomething for ever they may conveniently do it in this way which hath been propounded to, and approved by skilful Lawyers. They may ſingle out three or four of the Truſtees whom they can moſt confide in, and make them ſpecial Truſtees, and when any one of them dyes, the other three chuſe another in his place, and may all the reſt of the Truſtees be overſeers, and may in caſe thoſe four Truſtees faile, then it ſhall fall to all the reſt of the Truſtees, and in caſe they faile, then it ſhall fall to any Colledge or Company (whom the Doner ſhall pleaſe to nominate) to be diſpoſed off, according to the Model: And in caſe it be perverted or alienated to any other uſe then it revert to his heirs, &c.

FOr the ſubſcribers, although it is not convenient to mention every mans name and ſubſcription, yet thus much I thought fit to intimate, that it hath pleaſed God to ſtir up the hearts of diverſe to deale very nobly in this work, ſome (Aldermen and others) having ſubſcribed twenty pounds a yeare, others Gentlemen and Citizens) twelve pound and ten pound, and eight and ſix pound a year, others, &c. Miniſters) ten and eight and ſix pound and five pound a year, ſome four pound, ſome fourty ſhillings, all of them for the ſpace of eight years.

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IF it shall please any to settle something for ever they may conveniently do it in this way which hath been propounded to, and approved by skilful Lawyers. They may single out three or four of the Trustees whom they can most confide in, and make them special Trustees, and when any one of them dyes, the other three chuse another in his place, and may all the rest of the Trustees be overseers, and may in case chuse four Trustees faile, then it shall fall to all the rest of the Trustees, and in case they faile, then it shall fall to any Colledge or Company (whom the Doner shall please to nominate) to be disposed off, according to the Model: And in case it be perverted or alienated to any other use then it revert to his heirs, &c.

FOr the subscribers, although it is not convenient to mention every mans name and subscription, yet thus much I thought fit to intimate, that it hath pleased God to stir up the hearts of diverse to deale very nobly in this work, some Aldermen and others (having subscribed twenty pounds a yeare, others Gentlemen and Citizens) twelve pound and ten pound, and eight and six pound a year, others, &c. Ministers ten and eight and six pound and five pound a year, some four pound, some fourty shillings, all of them for the space of eight years.

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